

THE MOUNTAINEER.

NO. 38.

GREAT SALT LAKE CITY, SATURDAY, MAY 12, 1860.

VOL. I.

THE MOUNTAINEER

IS PUBLISHED
EVERY SATURDAY.
OFFICE—North-West Room of COUNCIL
HOUSE, in the Basement Story.
BLAIR & FERGUSON,
EDITORS AND PROPRIETORS.
TERMS: \$6 per Annum in Advance.

ADVERTISING.
(Ten Lines, or less, constitute One Square.)
One Square, each Insertion . . . \$1 00
Every Additional Square . . . 50
One Square for Three Months . . . 10 00
Every Additional Square . . . 5 00
Arrangements must be made for the payment of
all advertisements previous to insertion.

Original Poetry.

A CONTRAST.

Ignorance may sneer at learning,
While it loathes the toil of earning.
What would give a better notion
Of existence and promotion?
And the things that do appear,
Truthful to the eye and ear,
Of the wonders of creation,
Ere it studied causation,
Would forever silence civil,
For the darkness of the Devil.
When the things that caused wonder
Were explained from mist and blunder,
Would be matter of thanksgiving
To every untaught mortal living.
Yet, the reverse where darkness lurking,
Keeps old superstition working,
Until the error of opinion
Establishes her dark dominion;
Operating unsuspected,
In the mind too long neglected,
Till its virtuous blind, and scared,
Hate what all good men revered.
But when mental education
Peas upon the mind's location,
Then we wonder, stare and marvel,
How we could, in darkness carve all
The loftiest conglomeration
Of untaught imagination;
Yet, it is so; every mortal,
Ere it ring upon learning's portal,
Feels the gloom enveloping
As the truth the mind dilating,
Widens up the comprehension
Of the world and its dimension;
Then the earth, sea, sky and shore
Look as they ne'er or seemed before.
Ere selfish dreamy ignorance
Bound in chains plain common sense,
Which can see, as the seers,
All the beauty of the spheres,
Acquired by mental cultivation,
Thought, and general observation;
While shadows, and phantasmagoria
That ignorance from hell did borrow,
Evaporate and leaves behind
The essence of a soul refined.

An Original Essay.

POWERS OF MIND.

"Free is the eagle's wing,
Cleaving the sun's warm ray;
Free is the mountain spring,
As it rushes forth to-day;
But freer far the mind—
Priceless its liberty;
No hand must dare to bind—
God made it to be free."

This mind of man is a curious, yet noble work. Formed by God, it partakes of the divinity of his nature, and serves as a connecting link between him and his children. Advanced by education and experience, it is ever on the move—there is no cessation to its labor. By the simple power of thought, it traverses the earth, climbs lofty mountains, views fair scenes, and guides the movements of nations. Commerce feels its power; and staunch-built barques, laden with the treasures of the tropics or the costly fabrics of the temperate zones, now ceaselessly ply their trade, in spite of calm or storm, the raging elements or adverse tides.

Science acknowledges its power, and bows her regal head, that man may gather laurels from her brow. The artist succumb and yield to the cunning of his hands. The lurid lightning, with its mighty power, sinks quivering and harmless at his feet. The science of electricity, which has immortalized the noble Franklin, sends waves, with the rapidity of thought, to the remotest part of the civilized world. The iron car speeds over hill and dale—mountain and level plain—traverses wide rivers, plunges through vast forests, primordial in their growth, and on, on it hurries.

The power of mind is illimitable; grasping at immensity, it traverses space, and directs the motions of worlds. It is an ever-increasing principle of wisdom, and is shown nowhere to such advantage as in nature, in which God displays his superior knowledge. Worlds revolve in harmony; no strife, no jar, stay their evolutions. The energy of man is para-

lized, and he is led to exclaim, "How great thy power, O God; and thy wisdom, how infinite!"

Within the school-boy, who grumblingly wends his way to his daily task, is that germ of never-dying matter. In him, viewed by a prophetic eye, is seen the future statesman, poet, historian, astronomer and philanthropist. In him is seen the benefactor of future ages, one who spends his time gratuitously for the benefit and advancement of his fellow men. It is in its infancy; but, when fully matured, it bursts the shackles that bind it, and springs into persevering, energetic life. By life-long actions and noble deeds, carves out a name of undying glory.

The minds of different men are as varied as the variegated hues of the blooming landscape. Seemingly with no views, no feeling in common, each performs his allotted task, and all in all they grandly harmonize. Each revolves, in his appointed sphere, and performs the duties he is best able. Viewed collectively, there is no jar—no perceptible strife, to mar their union; but they journey on from day to day, year to year, in an endless round of progression.

Mind is the governing principle of life and immortality. It is displayed in everything. Everything was formed for some purpose or other; and, though unknown to us what those purposes are, they are understood by superior intelligence. It is the active, creative power in the formation of this world, and the formation of all worlds.

In life, we find that they who have the noblest minds, and who labor strenuously for the emancipation of the human family from the thrall of ignorance and vice, are generally those who by experience have learned the reality of what they teach. Talent is the birthright of all classes—permeates all ranks of society. As well might we endeavor to keep the raging volcano within its bounds, as to stay the immortal fire of mind, in its onward search for knowledge. It burns as brightly within the breast of the poor cottager, as within that of the millionaire. It is an unquenchable fire, owning no superior but God, and no law but justice.

Difficulties, to a persevering mind, but stimulates it to freest exertions. Unable to exist without matter for thought, it traverses the universe in search for its explores the vast arena of nature, seeking for truth. If this is denied, it retires within itself, gives place to gloomy thoughts, and becomes misanthropic and cynical.

Were we to search the annals of the past, we would find that many of the master spirits—who have ruled in the world of mind, sprang from the abode of poverty and indigence. The necessity of knowledge, as a means of existence, spurred them onward; and, though the taste may have been heretofore, they flinched not from the self-imposed labor. "Success" was their motto through life, and nothing but that would satisfy them. They determined to succeed, and no danger, no difficulty, however stupendous or imposing, could appall or make them waver.

There is something noble in this abnegation of self—something which shows the divinity of man's nature, and allies him in unmistakable bonds to the Deity. It is the sanctification of his divine origin, shining through his carnal nature, and clothing him with immortality. It is the victory of mind over matter, the prelude and type of hereafter; and showing us what we have been, and what we will be, if deserving, acts as an incentive to our good behavior.

OTTO.

Selections.

SPIRITUALISM IN THE UNITED STATES.

The "Fourth Annual Spiritual Register" for 1860, published by U. Clark, of Auburn, contains some statistics which indicate a rapid increase of believers in Spiritualism in this country and elsewhere, and a corresponding increase of spiritual literature. According to the Register there are one million five hundred and thirty-seven thousand believers in the United States, and sixty-three thousand in the Canada, Cuba and South America, making a total of 1,600,000 in America. In the State of New York there are 420,000, in Ohio 200,000, in Illinois 100,000, in Massachusetts 150,000, in Michigan and Wisconsin 80,000 each, in Maine 50,000, in Missouri 32,000, and in Pennsylvania 40,000. The believers in the Southern States are less numerous than in the Eastern and Western. South Carolina and Arkansas are set down at 3,000 each, and Kansas, Nebraska, Oregon and New Mexico at 2,000 each. Every State and Territory is represented as having believers. Florida containing fewer than any other, is set down at 1,000. It is claimed that during the year there has been an increase of 160,000. Besides this great number are claimed 5,000,000 "nominal believers." According to the

same authority there are 226 "trance" speaking mediums in this country, and 303 "test," "healing," and other mediums, 182 spiritual preachers or speakers, 1,500 places where spiritual meetings are held regularly or occasionally, 600 different books and pamphlets on Spiritualism, and thirty periodicals, with 200,000 circulation, devoted to the subject.

What will Mrs. Grundy say to this?

GREAT EXCITEMENT IN CONGRESS.

MR. LOVEJOY ON SLAVERY.—A ROW IN THE HOUSE.

In the House of Representatives, April 5, 1860:—

Mr. LOVEJOY (Rep., Ill.)—The House has been occupied for several days in the discussion of polygamy. The Republican party, of which I am a member, stands pledged, ever since 1854, so far as Congress has the power, to exterminate the twin relics of barbarism, Slavery and Polygamy, in the Territories of the United States. Now, Sir, as we have administered a death-blow to one of these twins, I propose to pay my respects to the other twin. I want to see both strangled and go down together as they heartily deserve.

Mr. COBB (Dem., Ala.)—It is not in order under the rules, but I am willing to let him go on and talk about the other twin.

Mr. LOVEJOY—I shall go on without the gentleman's leave, or anybody else's leave, individually.

Mr. STANTON (Rep., O.)—Does the Chair hold that the twin relics are in order? I think, under the new rules, the debate must be confined to the Tariff bill. I only raise the question because I am afraid, if the general debate goes on, the real subject before us will be neglected.

Mr. SHERMAN (Rep., O.)—The discussion was open as broad as upon the President's Message, but the majority of the House might at any time limit the discussion to the subject matter.

The CHAIRMAN, Mr. Washburne (Rep., Me.), decided that general debate was in order.

Mr. LOVEJOY—I was about to say, when interrupted, that the question presented is, whether Slavery shall be extended beyond its present limits, as that is the only question over which we have exclusive jurisdiction; but, Sir, when it is proposed to extend what is termed an institution, but which is not an institution, but simply a practice, like polygamy, the question naturally arises what is the nature, what the influences, and what the elements of this practice, and what will they prove to be when extended, if allowed to extend? I am aware that it has been stated on this floor that the morality of Slavery has been settled; that its ethics are no longer to be discussed; that they were settled by the stogyrite of Greece, and have been reaffirmed and reestablished by the stogyrite of Ohio, who portrayed it in gorgeous colors, like the hues which gather around the clouds of a summer sun-set. We were told that where slaveholding will pay, there slaveholding will go. Precisely upon the same principle, where robbery or piracy will pay they will go, and where human flesh is cheaper than beaver canibalism will go, because it will pay. Sir, than robbery, than piracy, than polygamy, slaveholding is worse—more criminal, more injurious to man, and consequently more offensive to God. Slaveholding has been justly designated as the sum of all crime. You put every crime that is perpetrated upon men into a moral crucible, and dissolve and combine them all, and the result of the amalgam is slaveholding. I am speaking in earnest, before God, and it is God's truth. It has the violence of robbery, the blood of piracy, the brutal lusts of polygamy, all combined and concentrated in itself, with aggravations that neither one of those crimes ever knew or dreamed of. Now, Mr. Chairman, the justification of Slavery is placed mainly on three grounds: the inferiority of the enslaved race, that the fact of enslaving men imparts Christianity and civilization to them, and the guarantees of the Constitution. We concede as a matter of fact the inferiority of the race, but does it follow that it is right to enslave a man simply because he is inferior to you. Mr. Chairman, this is to me a most abhorrent doctrine. It would place the weak at the mercy of the strong. The theory is, that if a man is crippled, trip him up; if he is old and weak, strike him—he can't strike back; if he is a child, deceive him. Why, Sir, this doctrine of the Democrats—and it is the doctrine of devils as well—would lead the strong to enslave the weak everywhere. It would justify the angels in enslaving man, and, in turn, it would justify the archangels in enslaving the angels. If carried out in the universe, it would ultimately transform Jehovah himself into an infinite Juggernaut.

Mr. LOVEJOY—who had commenced his remarks on the extreme left of the Republican side, had gradually advanced in to the space in front of the Speaker's chair, and as he warmed in his subject he began to gesticulate with some vehemence. In the midst of the remarks last reported he was interrupted by Mr. PRYOR (Dem., Va.), who excitedly called him to order, at the same time advancing toward him, with fierce gesticulations. He was understood to say, prefacing the remark with some offensive adjectives, "Keep your own side, Sir; you shall not come over here, shaking your fists in the face of gentlemen!"

Great confusion ensued. Members began to rush toward the scene from all sides, shouting order, and others denouncing Lovejoy.

Mr. PRYOR—I call him to order, Sir. He shall not shake his fists in our faces, Sir. It is bad enough to let him stand over there and talk his treason.

Mr. DAKESDALE (Miss., Dem.), who had been in his seat with a heavy cane in his hand, came forward with the crowd, shouting and flourishing the cane. The only words understood from him above the din of the Chairman's gavel were, "Keep his own side, the rascal."

Mr. ABRAMS (A. L. D. N. J.), and other gentlemen, moved that the Committee rise, and some called the Sergeant-at-Arms.

The CHAIRMAN would receive no motion till gentlemen resumed their seats.

The crowd still increased, and a collision seemed inevitable.

Mr. COX (Dem., O.) shouted—I arise to a point of order. The gentleman from Illinois is out of his seat. He has no right to leave his seat and come upon the Democratic side.

Mr. LOVEJOY, standing firm, was understood to reply, "I will stand where I please."

He stood at this time on the Republican side, near the dividing aisle.

Mr. PRYOR vociferated—Let him stand over there and talk. He shall not come upon this side.

Mr. BARKSDALE continued to flourish his cane, several gentlemen around him, and Mr. SINGLETON restraining their violence.

Mr. ABRAMS—To avoid all difficulty, I suggest the gentleman just speak from his side; no one supposes he can be intimidated.

Mr. PRYOR—Nobody wants to intimidate him.

Mr. LOVEJOY—Nobody can intimidate me, Sir. Sit down, gentlemen; I am safe enough.

Mr. SINGLETON (Dem., Miss.) approached, shaking his fists.

Mr. BARN (Dem., N. Y.) and others restrained him.

Mr. BURNETT forced his way into the midst of the circle around Lovejoy, and shouted, "There is a rule which requires every gentleman to keep his seat while speaking. He cannot, and he shall not cross this hall in a menacing manner towards us, as he has done. He must speak from his seat, and he shall do it."

The CHAIRMAN appealed to gentlemen to enforce order, and said he would call the Sergeant-at-Arms.

The young man acting as deputy of the Sergeant-at-Arms approached with his silver mace.

Mr. BURNETT—You may call your Sergeant-at-Arms, but he shall not do it.

Mr. PHILLIPS (Dem., Mo.) turned back the macebearer, with some remarks.

Mr. KELLOGG (Rep., Ill.), vociferated that his colleague should not commit a breach of the rules, but should have all his rights.

The Speaker was called in to resume his seat, when the Chairman reported that the Committee rose owing to the disorder.

Finally comparative quiet was restored.

Mr. SHERMAN (Rep., Ohio) said, We are in good order now.

This was succeeded by a burst of laughter.

The House then again went into Committee of the Whole.

Mr. LOVEJOY took the stand at the Clerk's desk, and resumed his remarks. He spoke about Northern Christian women, who went to the South to prevent the people there from returning to barbarism.

Mr. SINGLETON (Dem., Miss.) said that he would not allow such insinuations upon Southern women to pass. If the Member persisted in that course he (Singleton) would hold him personally accountable.

Mr. LOVEJOY said that, in four millions of slaves, there was not one legal husband or wife, father or child; and spoke about a Presbyterian Elder down South, having the Gospel whipped into him with the broadside of a handlaw, and of a young girl in Washington being whipped until the blood came out of her nostrils, and then sent to the garret to die. He had sworn to support the Constitution because he loved it, but he did not interpret it in the way Southerners did.

Mr. BOSHAM (Dem., S. C.)—You violate it.

Mr. ASHMORE (Dem., S. C.)—and perjure yourself.

Mr. SINGLETON—And are a negro thief into the bargain.

Mr. BARKSDALE—I hold no parley with a perjured negro.

Mr. LOVEJOY said when Daniel Webster spoke of the imposition of Austria on Hungary, he remarked the earthquake and the tornado have power, and the thunder has power, but greater than these was the power of public opinion, and before this he proposed to arraign Austria. He (Lovejoy) proposed to hold up to the retribution of public sentiment slaveholding in all its atrocity and hideousness, just as gentlemen had here polygamy. Public sentiment will burn and scour out Slavery, and the proper way is by the action of the Slave States themselves. He had endorsed the Helper book because he wanted to do it. He did so without asking the gentleman from Missouri (Clark) or anybody else. You shed the blood of my brother twenty years ago, and I am here free to speak my mind. The Republican party would spring up in Kentucky, and gentlemen now here would find themselves displaced by more moderate, and if it were not offensive, he would add, more sensible men. He wanted to say in Charleston what he could say here.

Mr. BOSHAM—You had better try it!

Mr. LOVEJOY—I can go to England, and there discuss the question of Church and State, or any other British institution. But if I go into the Slave States and talk against Slavery, where is my protection?

Mr. MILES (Dem., S. C.)—Can you go to England and incite the laboring classes there to assassinate the Queen?

Mr. LOVEJOY—I don't desire to do that. I claim the right to discuss Slavery everywhere under the stars and stripes. I claim it. I demand it.

Mr. BOSHAM—We want you to assert it!

Mr. LOVEJOY—When you call us small farmers, and apply other epithets against the working people of the North, we don't harm you. If a mechanic from Pennsylvania were to go South and speak about the superiority of white labor, he would be held morally responsible. You would strip him and scourge him by the hands of a slave, and perhaps tar and feather him.

Mr. BARKSDALE—The meanest negro in the South is your superior!

Cries of "Order!" from the Republican side.

Mr. LOVEJOY, in speaking of John Brown, said he would not curse him. He would pour no execrations upon old John Brown. He condemned what he (Brown) did. He disapproved of his act. He believed, however, that his purpose was a good one, and his motives honest and truthful. John Brown stood head and shoulders above any man here until he was strangled. Any law to enslave man was an arrangement among pirates to distribute the spoils. By what right do you of the South get together and enact laws that I or my child should be your slave? Every slave has a right to run away in spite of your laws, and to fight himself away. Were he (Lovejoy) a slave, and were it necessary to achieve his freedom, he would not hesitate to fill up the chain and bridge it over with the carcasses of the slain. He loved the South.

A VOICE—We don't love you.

Mr. LOVEJOY—So it was with the Saviour; they didn't love him. (Laughter.) Gentlemen who talked of dissolving the Union could no more do it than they could stop the shining of the sun. Virginia, instead of clothing herself in sheep's gray, should clothe herself in sackcloth and ashes on account of Slavery, and ought to drink the waters of bitterness.

Mr. MARTIN (Dem., Va.)—If you will come into Virginia, we will hang you higher than we did John Brown.

Mr. LOVEJOY—No doubt about it. The Committee rose, and the House adjourned.

Mr. LOVEJOY said that, in four millions of slaves, there was not one legal husband or wife, father or child; and spoke about a Presbyterian Elder down South, having the Gospel whipped into him with the broadside of a handlaw, and of a young girl in Washington being whipped until the blood came out of her nostrils, and then sent to the garret to die. He had sworn to support the Constitution because he loved it, but he did not interpret it in the way Southerners did.

Mr. BOSHAM (Dem., S. C.)—You violate it.

Mr. ASHMORE (Dem., S. C.)—and perjure yourself.

Mr. SINGLETON—And are a negro thief into the bargain.

Mr. BARKSDALE—I hold no parley with a perjured negro.

Mr. LOVEJOY said when Daniel Webster spoke of the imposition of Austria on Hungary, he remarked the earthquake and the tornado have power, and the thunder has power, but greater than these was the power of public opinion, and before this he proposed to arraign Austria. He (Lovejoy) proposed to hold up to the retribution of public sentiment slaveholding in all its atrocity and hideousness, just as gentlemen had here polygamy. Public sentiment will burn and scour out Slavery, and the proper way is by the action of the Slave States themselves. He had endorsed the Helper book because he wanted to do it. He did so without asking the gentleman from Missouri (Clark) or anybody else. You shed the blood of my brother twenty years ago, and I am here free to speak my mind. The Republican party would spring up in Kentucky, and gentlemen now here would find themselves displaced by more moderate, and if it were not offensive, he would add, more sensible men. He wanted to say in Charleston what he could say here.

Mr. BOSHAM—You had better try it!

Mr. LOVEJOY—I can go to England, and there discuss the question of Church and State, or any other British institution. But if I go into the Slave States and talk against Slavery, where is my protection?

Mr. MILES (Dem., S. C.)—Can you go to England and incite the laboring classes there to assassinate the Queen?

Mr. LOVEJOY—I don't desire to do that. I claim the right to discuss Slavery everywhere under the stars and stripes. I claim it. I demand it.

Mr. BOSHAM—We want you to assert it!

Mr. LOVEJOY—When you call us small farmers, and apply other epithets against the working people of the North, we don't harm you. If a mechanic from Pennsylvania were to go South and speak about the superiority of white labor, he would be held morally responsible. You would strip him and scourge him by the hands of a slave, and perhaps tar and feather him.

Mr. BARKSDALE—The meanest negro in the South is your superior!

Cries of "Order!" from the Republican side.

Mr. LOVEJOY, in speaking of John Brown, said he would not curse him. He would pour no execrations upon old John Brown. He condemned what he (Brown) did. He disapproved of his act. He believed, however, that his purpose was a good one, and his motives honest and truthful. John Brown stood head and shoulders above any man here until he was strangled. Any law to enslave man was an arrangement among pirates to distribute the spoils. By what right do you of the South get together and enact laws that I or my child should be your slave? Every slave has a right to run away in spite of your laws, and to fight himself away. Were he (Lovejoy) a slave, and were it necessary to achieve his freedom, he would not hesitate to fill up the chain and bridge it over with the carcasses of the slain. He loved the South.

A VOICE—We don't love you.

Mr. LOVEJOY—So it was with the Saviour; they didn't love him. (Laughter.) Gentlemen who talked of dissolving the Union could no more do it than they could stop the shining of the sun. Virginia, instead of clothing herself in sheep's gray, should clothe herself in sackcloth and ashes on account of Slavery, and ought to drink the waters of bitterness.

Mr. MARTIN (Dem., Va.)—If you will come into Virginia, we will hang you higher than we did John Brown.

Mr. LOVEJOY—No doubt about it. The Committee rose, and the House adjourned.

Mr. LOVEJOY said that, in four millions of slaves, there was not one legal husband or wife, father or child; and spoke about a Presbyterian Elder down South, having the Gospel whipped into him with the broadside of a handlaw, and of a young girl in Washington being whipped until the blood came out of her nostrils, and then sent to the garret to die. He had sworn to support the Constitution because he loved it, but he did not interpret it in the way Southerners did.

Mr. BOSHAM (Dem., S. C.)—You violate it.

Algeria, and at the month of the Columbia river, in the United States. At the time of totality, Venus will be seen about five degrees south of the sun, Jupiter eight degrees east of him, and Mercury and Saturn at distances of twenty-six and thirty degrees east. These four planets will form a rhomboid—the angles at Venus and Saturn being nearly equal. For the benefit of those who are interested in the subject, we give the following data, with which they can readily construct the figure:

"Distances—From Venus to Mercury, 25 degrees; Mercury to Saturn, 5 degrees; Saturn to Jupiter, 22 degrees; Jupiter to Venus, 10 degrees.

"Angles—At Venus, 33 degrees; at Mercury, 154 degrees; at Saturn, 33 degrees, and at Jupiter, 140 degrees.

"Where the eclipse is total these planets will present a splendid appearance, being so near together that they can be taken in at a glance, and the geometrical figure seen as though it were in reality marked out in the heavens."

The same writer adds, respecting the phenomenon:

"We have a tradition in Chinese history that during the reign of Chweni all the planets were in conjunction and M. Bailly, in his 'Traité de l'Astronomie Indienne,' has told us that Jupiter, Saturn, Mars and Mercury were seen in conjunction a short time after sunset on the 28th of February, 2449, before Christ. This was a very remarkable phenomenon, and one of so much interest to the ancients that the Chinese made it the basis of their calculations.

The approaching phenomenon is one of no less interest, though it may be of no practical utility. Indeed, there should be a greater interest attached to it, from the fact that it will never again be repeated; we say never, because it is extremely probable that some millions of years will elapse before these bodies will again occupy the same relative positions."

Miscellaneous.

As Ohio jury has just decided that the market value of a wife taken away by a lover, without the consent of her husband, is \$500. The plaintiff in whose favor this award was made, was a man named Bowers, residing in Columbus.

In examining some bodies at a family graveyard, near Crawfordsville, S. C., the body of a woman, buried some twelve or more years, was found a petrification, with each article of dress perfect.

Late accounts from San Francisco state that the excitement at the Washoe mines still continued. Thirty tons of the silver ore melted at a chemical laboratory yielded an average of over \$4,000 per ton, or about \$100,000 in all. Valuable quartz discoveries are also reported at Yreka, a lead having been opened in the mountain at the head of Miner street, from which \$2,500 were taken the first day after its discovery.

The London Court Journal asserts positively that the Prince of Wales will leave England for Canada about the latter part of May, probably in the Benbow, a ninety-gun ship. Instructions will be sent out to the Canadian authorities to make the necessary arrangements for his reception.

The Queen of England and the Prince Consort have presented to their grandchild, the son of Prince and Princess Frederick William, an exceedingly costly, beautiful and artistically manufactured cup and cover, in gold, in remembrance of their having been godfather and godmother of the young Prince. The whole of the jewels used as ornaments are valuable diamonds, and the cup bears an inscription in English, as follows: "Queen Victoria and Prince Albert to their grandson, Frederick William Victor Albert, in remembrance of the 5th of March, 1859." This date is that of the baptism of the young Prince.

CONSPIRACY AGAINST THE KING OF SARDEGNA.—PLOT TO ASSASSINATE GARIBOLDI.—The *Reo d'Italia* of March 17 contains a remarkable statement, which we translate. The editor says: "From private letters coming to us from Milan, dated February 17th, we learn that the police of Milan have just discovered an atrocious scheme, the object of which was to assassinate Victor Emanuel on the occasion of his entry into the capital of Lombardy. One of the conspirators, a certain Count Brambilla, the same who, in 1849, abstracted the golden medals from the Gregorian Museum, was arrested, and on his person were found suspicious documents and large sums of money destined for the Pontifical court. Other conspirators, all Austrians or priests, are in the hands of the police. By another correspondence we are assured that the indefatigable Farini has discovered a vast conspiracy, organized by various officials at Verona, aided by the anti-Napoleonic party of France. The intercepted correspondence shows that the conspirators intended to make use of the dagger and of poison in carrying out their schemes. One of the intended victims was Gen. Garibaldi; the courts of Naples and Rome were ignorant of the conspiracy, but would have been informed of it. The director of this plot was a famous ruffian of the ex-Duke of Modena, one Virginio Alpi, of Fofi, the very type of the desperate assassin."

TOTAL ECLIPSE OF THE SUN IN JULY.

An eclipse of the sun, which is to occur on the 18th of July next, promises to be an important event in the scientific world. The observation will be total to the people of the Pacific coast, though the time of the eclipse, being early in the morning, will deprive the spectacle of much of its grandeur and interest. According to the "Tribune Almanac" before us, the sun will rise eclipsed on the morning of the 18th of July. Darkness will commence in California and terminate on the shores of the Red Sea. The observation will be total in no other northern State except Oregon, but it will be complete in the southern part of the Union, in a considerable portion of Spain, and in Northern Africa.

Associated with this eclipse will be an event which will not occur again to the inhabitants of Earth in millions of years, if ever. At the moment of obscuration, the planets Venus, Mercury, Jupiter and Saturn will appear in the vicinity of the eclipsed sun as a kind of rhomboidal figure. The position and appearance of these heavenly bodies is thus described by "G. W. H." attached to the Cincinnati Observatory, and writing to the *Gazette*, of that city:

"The eclipse will be total in Spain, Algeria, and at the month of the Columbia river, in the United States. At the time of totality, Venus will be seen about five degrees south of the sun, Jupiter eight degrees east of him, and Mercury and Saturn at distances of twenty-six and thirty degrees east. These four planets will form a rhomboid—the angles at Venus and Saturn being nearly equal. For the benefit of those who are interested in the subject, we give the following data, with which they can readily construct the figure: